Which would be accomplished by the favour of Śiva, the mountain dweller.

CHAPTER FORTY-SIX

Narration of the Thousand-names of Gaṇeśa in the conversation between Śiva and Gaṇeśa

The sage said:

1. How did Gaṇeśa specify those one thousand names? Concerned as you are about the welfare of beings, tell me how it was given to Śiva!

Brahmā said:

2-5. Previously that god had been obsessed with achieving the destruction of the triple-city, but because he did not worship Gaṇeśa there arose a veritable mass of obstacles. Yet after he had concentrated firmly in his mind he saw Vighnakāraṇa and when he had devoutly worshipped Mahāgaṇapati according to the rite, he asked the indefatigable god the way to allay the obstacles. Mahāgaṇapati was completely gratified by Śambhu's worship and to him he then recited his own thousand names which gives results for all desires and is the special allayer of all obstacles.

6ab. Of this mantra which is a garland consisting of one thousand names of the illustrious Mahāgaṇapati, Gaṇeśa is the seer, Mahāgaṇapati is the deity, the metres are of various kinds, "Hum" is the introductory syllable, "trunk" is the power word and svāhā is the wedge syllable. Its purpose in a recitation is to please Mahāgaṇapati who is the doorway to the removal of all obstacles.

Mahāgaṇapati said:

6cd-173. Om, Lord of the hosts, whose past-time is the hosts, Lord of the hosts, Overlord of the hosts, who has a single trunk, who has a curved trunk, who has an elephant's face, who has a great belly, who has a pendulous navel, who is smoke coloured, who is huge, who is the leader of hosts, whose face is good, whose face is bad, who is intelligent, who is king of obstacles, who destroys evil, who is ferocious, delightful, joyful, the delight of the gods, who is excessively proud, who is Heramba, Śambara, Śambhu, who has pendulous ears, who is very strong, who is gladdening, who grants prosperity, who is ferocious, who roars like a cloud, who is a conqueror of the hosts, Vināyaka, Virūpākṣa, a Lord, who is brave, a boon-giver, who is the great Lord of hosts, who is the intellect, who is perfection, who gratifies quickly, who is liked by the Rudras, who is overseer of hosts, Umā's son, a destroyer of evil, who is Kārttikeya's elder brother, who is Īśāna's son, whose vehicle is a rat, who is loved by the pérfected ones, who is Lord of the perfected, who is the perfected one amongst the perfected, Vināyaka, who is unimpeded, who is Tumburu, who has a lion for his vehicle, who is loved by seductive women, who is scratched on the hip,[113] who is a prince, who is a descendant of Śākala, who is appeased, who is immeasurable, who is the origin of the hymn invoked by the Kūṣmāṇḍas, who is invincible, who conquers easily, who is victory, who is Lord of the Earth, Lord of the worlds, the Lord of creatures, who is undecaying, who is the maker of the universe, the destroyer of the universe, who has the form of the universe, who is the receptacle, who glows, who is a poet, who is a bull of poets, who is conducive to the brahmins, who is beloved of those who know Brahma, who is the eldest king, the Lord of treasures, the Lord of those who like wealth, who is liked, who exists within the city of gold, who exists in the midst of the Sun's disc, who has scattered the waters of the

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[113] "who is scratched on the hip" kaṭaṃkaṣo: I have no idea of the meaning of this compound. The vr. kaṭaṃkaṭo is attested in GN and B and is an epithet of Śiva.

ocean by striking his trunk, who split Pūṣan's teeth, who grew up playing on Umā's body, who grants liberation and preserves the lineage, who wears a coronet, who wears ear-rings, who has a garland of pearls, who wears a garland of flowers, who consists of the mind, who destroys the prosperity of demons by averting his face, who overcomes the Earth with the gait of his foot, who is very young, whose girdle is made of muñja grass and gold, who removes bad omens, who removes bad dreams, who pacifies, who is endowed with good qualities, who is established in sounds, who is handsome, who resides in everyone's eyes, who wears shining anklets, who wears yellow clothes, who carries a sword, who resides in the month of April to May when the moon is not full, who has a bright-coloured body, who has dark teeth, who has the moon on his forehead, whose arms are oblations,[114] who is the Overlord of the yogins, who is in the eye, who is the man, who has elephant's ears, who is the great king of the hosts, who is victory, who is firm, who is Lord of elephants, who has a banner, who is god of gods, who is Kāma's life, who is a lamp, who controls the air,[115] who is learned, who is a boon-giver, who roars, whose roars split the clouds in the large sky, who has boar's teeth, who conquers death, who is clothed in a tiger skin, whose being is power and desire, who is the saviour of the gods, who is the crusher of the demons, who was born from Śambhu's mouth, who was born from Śambhu's anger, who causes Śambhu's laughter, who possesses Śambhu's fiery energy, who removes Śiva's grief, who causes happiness to Gaurī, who was born from the impurity on Umā's body, who has a person's body, who makes a great roar, whose body is a mountain, who has a beautiful face, who is the self of everything, who is the self of all the gods, who has

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[114] "whose arms are oblations" havirbhujaḥ: This is a difficult reading but it is attested by all the mss. GN and GSN. contain the easier reading caturbhujaḥ. Could it be possible to take havirbhujaḥ as a special formation from havirbhuj, a name of Agni?

[115] "who controls the air" vāyukīlakaḥ: Bhāskarāya (GSN. p.17) gives the following explanation for the meaning of this epithet: "arresting the breaths in the body which has nine apertures."

Brahmā's head, who is the Lord of the regions, who acquires the pot which is Brahmā's egg, who has the shining heaven on his forehead, whose hair is truth, the opening and shutting of whose eye is the birth and death of the universe, whose three eyes are the moon, the sun and fire, whose single tusk is the Lord of the mountains, who is righteousness, who is strengthened by the Sāma hymns, whose teeth are the Pleiades and the planets, who has a voice and a tongue, whose nose is Indra, who has a necklace in the midst of his brow, who delights in astrology, whose shoulder is the Kula mountain, whose bells are the sun and the moon,[116] who has Rudra's head,[117] whose arms are the male and female rivers, whose fingers are snakes, whose nails are the stars, whose hip is the Earth, whose penis is embraced, who is a mountain, whose knees are inferior to those of Rudra,[118] whose buttocks are hell, whose feet are the sages, whose thumb is time, whose body is the three Vedas, whose finger is the stellar sphere, who is motionless because of the fire in his heart, whose home is the lotus pericarp in the heart, who has the sky as a lake for sports, whose elephant's heel chain is meditation for true devotees,[119] whose restraining rope is the act of worship, who is majestic, who is Kaśyapa, who is a ruler, who is an astrologer, who is sluggish, who is powerful, who is renowned, who is lawful, who is a conqueror, who is a Pramatha, who is Lord of the Pramathas, who is the thought-jewel, the Lord of wealth, whose home is in a forest of wishing trees, who stands in a circle of jewels, who rests on a jewelled lion throne, who rests his foot on the head of Tīvrā, who is caressed by Jvālinī's head, the splendour of whose seat is

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[116] "whose bells are the sun and the moon": This refers to bells kept hanging on the sides of elephants.

[117] "who has Rudra"s head": Possibly satirical since Śiva chopped off Gaṇeśa's head when the latter refused him entry to Pārvatī's house.

[118] "whose knees are inferior to those of Rudra" rudrānujānukaḥ: My translation is a guess.

[119] "whose elephant's heel chain is meditation for true devotees": Presumably this means that his heel chain is an object of meditation for this devotees.

blessed by Nandā, whose seat was decorated by Bhoginī, whose seat is Kāmadāyinī, who rests on a seat supported by the glittering Ugrā, of whom the gem in his head is called Tejovatī, who is garlanded with the goddesses Satyā and Nityā,[120] whose seat is the remover of obstacles, who rests on a lotus which has the form of all the śaktis, who assumes the lotus position on a syllable, who rests in the three holes which contain the sacred fire, who has the tip of his toe bent upwards, whose ankle is not prominent, whose heels are covered, whose buttocks are fat, whose knees are joined together, whose thighs are thick, whose hips are upraised, whose navel is deep, whose stomach is gross, whose chest is corpulent, whose arms are huge, whose shoulders are corpulent, whose neck is like a conch shell, who has a large underlip and a long nose, whose left tusk is broken, whose right tusk is raised high, who has a huge jaw, who has three small eyes, who has flapping ears, who has a firm head, the top of whose frontal prominence is like a bunch of flowers, whose diadem is a jewel, who is independent, whose waistband and necklace consist of snakes, whose sacred thread is a snake, whose hair ring is a snake, whose armlets and neck-chains are snakes, whose girdle and belly tie are snakes, whose upper garment is the king of snakes, who is red, who wears red garments, who is adorned with a red garland, whose eyes are red, whose hands are red, whose palate is red, whose lips are like tender leaves, who is white, who wears white clothes, who is adorned with a white garland, whose splendid umbrella is white, who is fanned with a white chowrie, all of whose limbs are flawless, who is endowed with all characteristics, who is opulent with all kinds of ornaments and decorations, who possesses absolute splendour, who confers happiness on all those who are auspicious, who is the cause of all causes, whose unique trunk gives all things, who is an archer, who is filled

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[120] GSN. p.24 takes all the proper names occuring in this verse as referring to the personified śaktipīṭhas.

with seeds,[121] who bears a club, whose body is white, who makes beings auspicious, who has a fine sacred thread, whose lineage prospers, who wears a diadem, who wears ear-rings, who wears a necklace, who wears a garland of wild flowers, who has auspicious arm bracelets, who holds a bow made from sugar cane, who has a pike, who has a discus in his hand, who carves a lotus, who holds a noose, who has a blue lotus, who holds rice husks, who holds flower buds, who holds his own tusk, who holds a creeper that grants all desires, whose unique trunk gives security to everyone, who is independent, who holds a string of rosary beads, who possesses the knowledge of hand gestures, who has a mallet as a weapon, whose pot is the Earth, who holds a conch, who causes delight to swarms of bees, who holds an orange, who carries a mango bud, who has an axe, who showers multitudes of gems from the pot of gold on his trunk, who is Lord of the beautiful lady of speech, who is fond of playing with the king of birds, who loves Mahālakṣmī, who is enchanted by Siddhalakṣmī, whose upper body is Ramā and the Lord of Ramā,[122] whose lower body is Maheśvara and Umā, the left half of whose body is the Earth and the boar, the hind part of whose body is Rati and Kandarpa, who creates fragrance and pleasure, who gives pleasure to joyful people, who increases the wealth and prosperity of those whose great fortune has already prospered, whose tusk is happiness and cheerfulness, who is a repository of abundant beauty, at whose feet Madanāvatī rests, whose tusk is both pleasant and unpleasant, who is a shelter for those who have even the slightest difficulties, who always flows with ichor when sexually aroused, whose docile feet remove obstacles, who possesses the power called Ḍrāviṇī, whose tranquil eye is Tīvrā, whose one eye is cherished by Jvālinī, who attracts Mohinī, who is adorned with the beauty of Bhogadāyinī, the beauty of whose face is like the beauty of Kāminī, one of whose eyes has settled on Tejinī, who has a passion for wealth,

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[121] "who is filled with seeds" bījapūrī: I am uncertain of the meaning of this word. Bhāskarāya gives no commentary on it, nor does M give a rendering of it.

[122] Ramā and the Lord of Ramā are names of Lakṣmī and Viṣṇu.

who roars, who is Lord of the treasure called Mahāśaṅkha, at whose stooped head Vasumatī bows, who is Lord of the great Southern elephants, who must be served by all the gods and teachers, who resides in the heart of the three sacred fires, who is Īśāna's head, whose tuft of hair is the Lord of demons, who is Vāyu's son, whose eye is not fierce, who is celestial, who possesses divine weapons, whose body has one hundred joints, who is fond of choosing the elephants such as Airāvata and so on who stand at the ten directions, who has a scabbard which holds weapons such as the thunderbolt, who is the powerful supporter of the hosts, whose retinue is victory and defeat, who brings about victory and defeat, whose lotus feet are worshipped by those who are victorious, who is garlanded with the eternal and the transitory, who is perfectly radiant of Vilāsinī, who is ornamented with Śauṇḍī's beauty, who gives eternal happiness to Śeṣa, who confers auspicious things onto auspicious people, who sustains rites, the sacrifice and knowledge, who is served by those who have desires, whose feet rest on Subhagā, who is the refuge of the beautiful Lalitā, who protects Kāminī, who is desire, who enjoys sporting with Kāminī, who is the refuge of Sarasvatī, who is Gaurī's son, who is the mansion of prosperity, whose feet are concealed by teachers, who is accomplished in speech, who is the husband of the goddess of speech, who is Mālinī's lover, who is Rāma, who is the eldest brother of Vāmā, who is captivating, whose lotus feet are embossed with garlands of pearls, whose initial syllable is Hum, whose power is prominent, who protects and creates the universe etc., who has a feminine consort named Svāhā, who possesses the wedge syllable, who has made his abode in the ocean of immortal nectar, whose eyes are rolling about because of immortal nectar, whose eyes are rolling about because of alcohol, who calculates the remains of what is left, Gaṇeśa, Lord of the hosts, who is absolute perfection at all times, who is to be worshipped always, who is naked, who is deathless, whose vision is without end, who is immeasurable, who is immortal and does not suffer from old age, who is pure, who is indestructible, who is imperishable, who is the immortal and the undecaying, who is unknowable by

reason, who is undecaying, who is unconquerable, who is independent, who is salubrious, who is pure, whose perfection is immeasurable, who is not dual, who is friendly, whose mind is immeasurable, who is without shape, who is a smokeless fire, who destroys strength, whose characteristics are unmanifested, who supports the pīṭhas, who is a support, who does not need a support, who has a rat on his flag, who fulfils desires, whose large chariot is a rat, whose perfection is without guile, who is non-dual, who is immeasurable, whose face is immeasurable, who stands in the midst of an ocean of sugarcane, who eats sugar-cane with milk, whose splendour surpasses that of the god of love, whose splendour is equal to that of Indra's bow, whose splendour is similar to that of the Indragopa beetle, whose lustre is that of a sapphire, who is dark like the petal of the Indivara, who is adorned with the disc of the moon, who is loved by fuel,[123] who shares the iḍā libation, whose name is the iḍā libation loved by Indirā, who destroys obstacles for the Īkṣvākus, who is desired by the parts of the ritual, who has Īśāna's head, who is Īśāna, who is loved by Īśāna, who destroys plagues, who is the destroyer of the three desires, who is devoid of even an atom of desire, who is Viṣṇu, who has the digit of the moon on his forehead, who likes moonbeams, whose face is uplifted, who is lofty, who is the foremost of the noble thirty gods, who is vigorous, whose body is blazing, who is beyond inference and argument,[124] whose eyes are the Ṛg, Yajus and Sāma Vedas, who gives success and prosperity, who is easy to obtain by one whose clear mind is intent, who frees one from the three debts, who has destroyed obstacles for good devotees, who has destroyed the powers of the gods' enemies, who has destroyed the prosperity of those who are indifferent to his

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[123] "Who is loved by fuel": Bhāskarāya, GSN, p.39, comments, "You are loved by fuel because you have the form of fire in the śrauta and smārta sacrifices."

[124] "who is beyond inference and argument" īhāpohavivarjita: The idea here is that inference and argument will not necessarily bring a person to knowledge of Gaṇeśa, the implication being that devotion is more important for the achievement of this goal.

worship, who destroys boils and skin diseases, who stands on a seat which is a round stool, who has adopted the posture of standing on one foot, who upsets the prosperity of the daityas, who shelters all from agitation, who is the repository of the lordly powers, who is sovereignty, who grants wishes to those belonging to this world and the other world, whose blink is identical with the light of sheet lightning, whose face resembles that of Airāvata, who should be called the syllable Om, who is the syllable Om, who has vitality, who is Lord of plants, who is the repository of nobility, who has forbearance towards arrogance, whose sound is loud, who is the goad of the celestial elephants, who exists in the demon's goad, who is proclaimed in all the phonemes ending with visargas including the aḥ, who holds a water pot, who is a kalpa, who wears braided and knotted hair, whose face is that of a young elephant, who is the witness of actions, who is the success of actions, who gives the results of good and bad karma, whose shape is round like that of the blossoms of the kadamba tree, who is leader of the Kūṣmāṇḍa hosts, whose body is compassion, who is reddish, who is a narrator, who wears a girdle round his hips, who is crippled, who loves those who are crippled, who stands in a hole dug by swords, who is pure like the sky, who is bald, who resides in tusks, who has the khaṭvāṅga club, who is as difficult as the sky to seize, who is opulent with good qualities, who is impenetrable bliss, whose prose and verse is an ocean of immortality, who loves singing and prose, who roars, who is song, who was born before the god of love, who is intent upon secret conduct, who is secret, who is described in the secret texts, whose abode is secret, who is an ocean of molasses, who is accessible through a teacher, who is the teacher's teacher, who is garlanded with small and large bells, whose frontal lobes are like pots, who is pot-bellied, who is called the letter ṅ, who is the letter ṅ, whose trunk is the shape of the letter ṅ, who is passionate, who is Śiva's friend, who is the Lord of Caṇḍa, who is of fierce valour, who is father of the moving and unmoving, who is the thought-jewel, who is eager for solid food, who is the sacred text, who consists of the sacred texts, who can only be

described with difficulty in the sacred texts, whose body is the sacred texts, who is the origin of the universe, who is the witness of the universe, who is victory, who is defeat, who is complete victory, who is Lord of the lion throne in the sense of the tongue,[125] whose splendour shines when his ears flap, on whom swarms of bees hum, whose howling makes a loud uproar, whose jewelled anklets clang, who is named the final syllable and visargaḥ, who gives great success for every mantra, whose bald head is a drum, who is a Lord of the femaḷe demons, who loves the ḍiṇḍi drums, who is gladdened by the sound of the large drum, who is Ḍhaṅka, who is Gaṇeśa as Ḍhundhi, who can be named by the syllable ṇa, who is the Lord of speech, who is the soul of the universe, who is the creator of the universe, who, of the material principles, is the material principle called prakṛti, whose material principle can be described in words, who rests within the eyeball, who is the rescuer, who is Tāraka's killer, who is Sthāṇu, who is loved by Sthāṇu, who is the establisher, who is what is moving and stationary, who is the extinguisher of Dakṣa's sacrifice, who is the giver, who is generous, who is the origin of compassion, who is compassionate, who possesses celestial power, who carries a staff, who is leader of the army, who has shattered the garland of clouds into pieces with his tusk, who restrains the demon's elephants, whose elephant's pot clings to his tusk, who subdues the gods' enemies, who possesses self-control, who is wealth, who is Kubera, who is a kinsman,[126] who gives wealth, who holds up the Earth, who becomes manifest only through meditation, who should be meditated upon, who is the object of meditation, who is engrossed in meditation, who is the

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[125] "who is Lord of the lion throne in the sense of the tongue" jihvā-siṅhāsanaprabhuḥ: I am quite in the dark about the meaning of this name. Here is what GSN. p.46 gives in comment: "His name, being renowned, stands on the lion throne of the tongue. He gives the four ends of man (puruṣārtha), hence he is the Lord of the lion throne in the sense of the tongue".

[126] "who is a kinsman" bandhuḥ: This reading is attested by all the mss. An easier reading given in GN 99c and GSN is dhanyo "who is wealthy".

primordial sound cit, whose girdle contains a row of created universes, who should be described loudly, who loves loud sounds, who is sound, who is situated in sound, who is complete, who is pure, who is perpetual, who is both perpetual and impermanent, who is healthy, who is the highest heaven, who is the supreme abode, who is the supreme self, who is the highest refuge, who is higher than the high, who is Paśupati, who is Lord of beasts, who frees the soul from fetters, who is full of bliss, who is the highest bliss, who is the primordial supreme person, whose face is a clear lotus, who destroys the ignorance of those who are humble, who is beyond analysis and proof, who removes the injuries of the humble, who has a snake in his hand, who is Lord of snakes, who hisses like a serpent, who likes sugar cane, whose pair of feet are worshipped by Bāṇa, who plays with children, who is curious, who is Brahma, whose feet are worshipped by Brahmā, who is a brāhmaṇical student, who is Bṛhaspati, who is the largest, who is intent upon Brahma, who is friendly to the brahmins, who is loved by those who know Brahma, who gives prosperity with a glance, who is auspicious, who is splendour, who removes fear, who is the illustrious one, who is easy to obtain through devotion, who gives wealth, who increases wealth, who is the future, whose abode is the past, who gives what is pleasant, who is to be meditated upon from the spot between the eyebrows, who is a mantra, who is Lord of mantras, who possesses a mantra, who is intoxicated when in rut, whose rut is massive, whose tusk is the supreme Lord in Mekhala, whose eyes appear to be heavy when he is in rut, who is very strong, who has great courage, who has great vitality, who is magnanimous, who is the sacrifice, who is Lord of the sacrifice, who is the protector of the sacrifice, who gives the results of the sacrifice, who is Lord of the sacrifice, who is accessible by yoga, who is Lord of cows, who is loved by beggars, who is flavour, who loves flavours, who should be enjoyed, who gives amusement, who is loved by Rāvaṇa, who protects kingdoms, who contains jewels, who gives happiness to

kingdoms, who is a goal, who gives lakhs of wealth, who can be defined, who exists during the destruction,[127] who loves sweet meats, who likes elephant stables, who is obsessed with dancing, who causes gain, who is famed amongst beings, who is the best, whose mouth is fire, who should be praised, who is accessible through the Upaniṣads, who is the slaughterer, who has eyes everywhere, who is the ordainer, who has mouths everywhere, who is the pleasant god, who is the leader of everything, who restrains the thunderbolts of the thunderbolt wielders, who is Vivasvat's kinsman, who is the support of everything, who is Lord of everything, who is the Lord, who is the sound Brahma, who can be attained through equanimity, who is the Lord of Śambhu, Śakti and the hosts, who is garlanded with the flowers of the six seasons, who is the six supports, who is the six syllables, who is a doctor in respect of saṃsāra, who is omniscient, who is the healer of all healers, who is playing when he is destroying, preserving and creating, who destroys a bed of arrows, whose great frontal prominence is reddened, who imparts discrimination between good and evil, who is the witness, who churns the ocean, who is intelligible to himself, who has gifts, who is independent, whose wishes are the truth, who is devoted to the chanting of the Sāma Veda, who is happy, who is the goose, who is Lord of the elephant demons, who is the oblation, who eats oblations made to the gods and ancestors, to whom sacrifices should be offered, who is ecstatic, who is in the midst of the mantra having the syllable hrīm, who is Overlord of the sacred places, who is the Earth's husband, whose highest obsession is patience, who quickly confers peace, who finds happiness in peace, who is the divine tree on the Earth, who gives accomplishment in the law, who gives accomplishment in power, who gives accomplishment in the sensuous, who increases good fortune, who gives knowledge, who gives power, who gives the fruits of liberation and carnal

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[127] "who exists during the destruction" layastho: That is, the destruction that occurs between two periods of creation according to the scheme of the Purāṇic cosmogony.

enjoyments as results, who confers what is pleasing, who is a hero, who gives prosperity, who gives victory, who subdues everyone, who destroys faulty embryos, who gives sons and grandsons, who removes Lakṣmī's sorrow who destroys misfortune, who supports all the powers, who paralyses the mouths of opponents, who clarifies disturbed minds, who neutralizes an enemy's evil spells, who removes distress, who gives liberation from bonds, who is a moment, who is half a second, who is a minute period of time, who is forty seconds, who is two seconds, who is a blink, who is a very rapid blink, who is an instant, who is a period of twenty-four minutes, who is a period of forty-eight minutes, who is three hours, who is the day, who is the night, who is a period of day and night, who is a fortnight, who is a month, who is a half-year, who is a year, who is twelve thousand divine years, who is thirty-six thousand divine years, who is the period of the great destruction, who is a sign of the zodiac, who is a fixed star, who is a lunar day, who is a lunar period of two and a half hours, who is the turn of the day, who is an astrological division of the day, who is a quarter part of a lunar mansion, who is the first astrological house, who is half of a zodiacal sign, who is the wheel of time, who is Mt. Meru, who is the seven stars of Ursa Major, who is the pole star, who is the eclipse, who is Saturn, who is Venus, who is Jupiter, who is Mercury, who is Mars, who is the Moon, who is the Sun, who is the destruction, who is the creation, who is stability, who is everything which is unmoving and moving, who is earth, who is air, who is fire, who is air, who is the heavens, who is individuality, who is primordial matter, who is the masculine principle, who is Brahmā, Viṣṇu, Śiva, Rudra, Indra, Śakti, Sadāśiva, who is the thirty gods, who is the deceased ancestors, who is the perfected ones, who is the yakṣas, who is the rākṣasas, who is the kiṃnaras, who is the accomplished ones, who is the vidyādharas, who is the ghosts, humans, animals, the birds, who is the oceans, who is the rivers, who is the mountains, who is the origin of the past, present and the future, who is Sāṃkhya, who is Pātañjalayoga, who is the Purāṇas, who is the Vedas, who is non-Vedic literature, who is the limbs of

the Vedas, who is good conduct, who is Mīmāṃsā, who is Nyāya, who is Āyurveda, who is the Veda of archery, who is music, who is drama and dance, who is a follower of Vikhanas, who is a follower of the Bhagavat, who is a follower of Manu,[128] who is a follower of the Pañcarātra, who is a follower of Śiva, who is a follower of Paśupati, who is a Kālamukha, who is the instructions pertaining to Bhairava, who is a follower of Śakti, who is a follower of Gaṇeśa, who is a follower of Sūrya, who is a follower of the Jains, who is the sacred texts of the Jain saints, who is truth and falsehood, who is the manifest and the unmanifest, who is the sensible and the insensible, who is bondage, who is liberation, who is happiness, who is carnal enjoyment, who is Yoga, who is truth, who is small, who is large, who is the term for salutation, who is the sound huṃ, who is the sound phaṭ, who is the benediction svadhā, who is the benediction svāhā, who is the ritual exclamation śrauṣaṭ, who is the ritual exclamation vauṣaṭ, who is the ritual exclamation namaḥ, who is intuitive knowledge, who is discriminating knowledge, who is bliss, who is understanding, who is consciousness, who is equanimity, who is restraint, who is unique, who is the support of the single syllable, who is engrossed in the syllable Om, whose mind is fixed on one object, who is a unique hero, whose real appearance is one and many, who has two forms, who has two arms, who has two eyes, who has two tusks, who protects islands, who has two mothers, who has two faces, who is non-dual, who is beyond duality, who is the Sun, Moon and fire, who produces the three worlds, who is the three fires, who gives the results of following the three paths, whose own self is the three guṇas, who is the origin of the triple-world, who is the Lord of the three powers, who has three eyes, who has four arms, who has four tusks, who

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[128] "who is a follower of Manu" mānuṣam: Usually this word simply means human. An easier reading is sātvatam, "a worshipper of Kṛṣṇa", found in GN. 132d and GSN. p.63 but it is not attested in any of the manuscripts. I remain uncertain of my own translation.

represents the four souls,[129] who has four faces, whose stratagems are of four kinds, who resides in the four social classes and the four stations of life, who practises the four kinds of speech, who is the instigator of change, who is delighted with the ritual of the "Fourth," who is the origin of the day called the "Fourth," you are the five syllables, who has five forms, who has five faces, who possesses the five best accomplishments, who is the five supports, who is the five colours, who is intent upon the five syllables, who is five tālas high, who is one and a half feet high, who is the vowel of the five Oms, whose sudden appearance consists of the five Brahmas, who is surrounded by the five subordinate deities, who likes the five foods, who is the god of Love, who is himself the five Śivas, whose stool has six corners, who dwells in the six cakras of the body, who splits the six knots, who destroys the darkness over the six limbs, whose navel is six finger breadths in depth, who has six faces, who is the brother of six-faced Skanda, who is surrounded by six śaktis, who destroys the six hostile groups, who destroys the fear of the six waves of existence, who is beyond the six systems of philosophy, who performs the six activities of a brahmin, who possesses the six qualities, who resides in the six flavours, whose feet are the seven underworlds, the circumference of whose thighs are the seven islands, whose diadem is the seven heavenly worlds, who gives gifts to Sūrya, who gives happiness to the kingdom with its seven limbs, who is praised by the hosts of the seven sages, who is the repository of the seven meters, who has seven sacrificial priests, who resides in the seven musical notes, who has the seven oceans as the basis of his playful activities, who is served by the seven mothers, who experiences rapture through his enjoyment of the seven metres, who is the seven metres, who is Lord of the sacrifice, whose image should be meditated on in the form of eight images,[130]

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[129] "who represents the four souls" caturātmā: According to Bhāskarāya (GSN. p.66) these ātmas are the ātmā, antarātmā, jñānātmā and paramātmā.

[130] "whose image should be meditated on in the form of eight images" aṣṭamūrtidhyeyamūrtir: Bhāskarāya, GSN. p.71, takes aṣṭamūrti to refer to

who is the cause of the eight primary elements of creation, from whom arises the fruit of the eight-limbed yoga, whose seat is on the lotus which has eight petals, whose splendour is equal to that of the eight śaktis, who strengthens the eight sovereign powers, whose splendour consists of the eight sacred seats and the lesser seats, who is protected by the eight mothers, who is seated on a seat consisting of nine snakes, who rules over the nine treasures, who returns to the city of nine doors,[131] whose mansion is supported on nine pillars, who is eulogized by the nine Nārāyaṇas, who is served by the nine Durgās, who is the great Lord of the nine lords, who is ornamented with nine snakes, whose body is adorned with nine jewels, who is supported on the head of the nine śaktis, whose being is tenfold, who has ten arms, who is praised by the ten Lords of the world, who consists of ten chapters,[132] who has the ten vital breaths, who possesses restraint over the ten organs, whose great mantra has ten syllables, whose body pervades the ten regions, who is eulogized by the eleven great Rudras, who possesses the eleven syllables, who has twelve very strong arms, whose mansion is on the cakra that lies on the forehead, whose different parts have thirteen designations, who is the presiding deity of all the gods, who gives boons to the fourteen Indras, who is the Lord of the fourteen Manus, who is richly endowed with the fourteen primordial knowledges, who is Lord of the fourteen worlds, who is the fifteen kinds of Sāma hymns, who is clear like the moon when it has fifteen digits, whose abode has sixteen supports, who is the syllable of the sixteen vowels, who resides in the seventeen digits of the moon, who is the sixteen principal vowels, who is the seventeen Tantric arts, who is the seventeen syllables, who is Lord of the eighteen islands, who composes the eighteen Purāṇas, who creates the eighteen herbs, who has

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Śiva (aṣṭamūrtiśivas), but does concede that the image can be meditated upon in eight separate forms.

[131] "city of nine doors": A metaphor of the body.

[132] "who consists of ten chapters" daśādhyāya: Bhāskarāya, GSN. p.73. takes this to refer to the four Vedas and the six Vedāṅgas.

recollected the eighteen forms, who creates the eighteen forms of writing, who creates the eighteen heterogeneous castes, who is the twenty-first man, who has twenty-five fingers in the form of young leaves, whose self is the twenty-four material principles, who is the Puruṣa, who is the twenty-fifth part, who is Lord of the twenty-seven stars, who causes the twenty-seven junctions, who is overlord of the thirty-two fierce forms of Śiva, who is the thirty-four deep pools, who is the source of the thirty-six material principles, whose body is the thirty-eight digits, who is not impeded by the group of forty-nine bowing Maruts, who is the series of fifty syllables, whose body consists of the fifty Rudras, who is Lord of the fifty śaktis of Viṣṇu, who is part of the fifty syllables, who is the series of fifty-two elephants, who resides in the sixty-three syllables, who introduces the sixty-four syllables, who is the repository of the sixty-four arts, who is praised by the group of the sixty-four perfected yoginīs, who is manifest in the sixty-eight great sacred fords and sacred places of Bhairava, who is himself the sacred places of Bhairava, who is himself the ninety-four mantras, who is Lord of the divinities who number more than ninety-six, who is the bliss of the one hundred, who is the support of the one hundred, whose eyes are as broad as the one hundred lotuses, who has one hundred armies, who has one hundred for support, who has one hundred very sharp weapons, whose abode is on a lotus, who is ornamented with Śeṣa, who is the Puruṣa of one thousand heads, who has one thousand eyes, who has a thousand feet, who should be eulogized with the one thousand names, who removes the strength of Indra, who has made his seat on the king of serpents who has a thousand hoods, whose eulogy is recited by the eighty-eight thousand primordial great sages, who is the support of lakhs of wealth, who has enjoyed four lakhs of recitation, who expounds the four lakhs of verses in the Purāṇas, whose life resides in the eighty four lakhs of beings, who resembles a myriad of suns, who is as pure as beams from myriad moons, who is leader of the myriads of followers of Vināyaka who are controlled by Śiva and Pārvatī, whose limbs are splendid through being charmed by seven myriads of great

mantras, to the impressions of whose feet the rows of thirty-three myriads of gods bow, who is the friend of endless numbers of śaktis and who is eulogized by endless numbers of sages, who has endless prosperity in his endless names, who is endless, who gives endless happiness, who is served by the eternal gods, who is praised by an endless number of mouths. In this way have the thousand names of Gaṇeśa been declared.

174-178. The man who recites this daily at the hour sacred to Brahmā will have in his grasp all the rewards which pertain to this and the other world: long life, good health, lordly power, patience, heroism, strength, renown, intelligence, wisdom, fortitude, beauty, good fortune, handsomeness, truth, compassion, forbearance, tranquillity, dexterity, positive disposition towards the law, control of the world, conversation with everyone, sharpness in speech, erudition in the assembly, magnanimity, profundity, holy splendour, strength, fiery energy, a good family, good conduct, splendour, courage, honour, intuitive knowledge, discriminating knowledge, belief in existence, stability, trust-worthiness, prosperity in wealth, grain etc. These will occur immediately in consequence of its recitation.

179-184. A king, a queen, a prince and a minister, by reciting it, attain the power to subject utterly a person to their will in four different ways, but whoever recites it for the purpose of subjecting a person to his own will, he becomes a slave. Effortlessly it gives accomplishment in the Law, power, sensuosity and liberation. It removes fear of possession by yakṣas, rākṣasas, Durgā's attendants and female demons, produces happiness in the empire and utterly crushes the arrogance of rivals. It fosters the seed of friendship which has been consumed and destroyed by any quarrels, it calms the effects of bad dreams and soothes the mind of an angry husband. It gives knowledge of the three time periods, the eight perfections and the six activities as well as bringing about the cessation of an enemy's black magic and crushing enemy armies. On the field of battle it alone brings victory for

everyone, it destroys the blemish of barrenness for all and it is the sole cause of the protection of embryos.

185-191. This eulogy of Gaṇeśa is to be recited daily, but not in a place where there is famine, plagues or dangers. The house where this eulogy is recited will be prosperous and there will be a decrease in leprosy, urinary diseases, haemorrhoids, diseases of the anus, indigestion, abdominal swelling, disease of the spleen, gall stones, dysentery, distention of the belly, coughing, respiratory problems, intestinal wind, colic, diseases arising from morbid swelling, etc., headache, vomiting, inflammation of the neck glands, loss of appetite, fever produced by wind, the bowels or phlegm, from two of these or from disorders of all three, and those diseases which arise from accidental misfortune, cold and heat, those which last for one day or more, those which are known and unknown etc., and those which arise from disorders of bodily fluids, etc. The recitation of that eulogy terminates them all immediately, and women, śūdras and degraded people immediately gain perfection by reciting it. Accordingly, this mantra of one thousand names should be recited in order to gain good health.

192-196. By reciting this eulogy of Mahāgaṇapati a person filled with desire enjoys all his earthly desires in this world in his chosen manner. Then in charming celestial sky vehicles which represent the result of his desires, he wanders as he wishes through the abodes of the Moon, Indra, the Sun, Viṣṇu, Brahmā and so on, taking whatever form he wishes, giving what he wishes and having the capacity to give what he wishes. Then after he and selected relatives have enjoyed enjoyments according to their wishes and after he has become a follower of Gaṇeśa, that attendant of Gaṇeśa is favoured by Gaṇapati. And because he is on the same level as Nandi and Śiva etc., he is gladdened by all the hosts and through the kindness of Śiva and Pārvatī he is cherished as if he were a son. Loved by Śiva, his desires fulfilled because of a boon from Gaṇeśa, he remembers his previous births and is reborn as a universal king devoted to the law.

197-199. But the person without desire who is completely engrossed in Gaṇeśa and constantly and devoutly recites it, he abides in a state of detachment and intuitive knowledge once he has attained the highest yogic accomplishment. Now that he has become perpetually without bonds, is declared to be in supreme bliss, has passed beyond the universe, is the highest, perfected and without rebirth, he dies and always remains joyfully in Vināyaka's dwelling place.

200-202. This eulogy gives all the lordly powers here and in the next world to all those who mutter, recite, teach, hear, expound, repeat, contemplate, consider and praise it. Even a person who wanders at will, yet keeps this eulogy in mind will be protected in battle by eight myriads of Śiva's hosts. If the eulogy is written down in a book it should be honoured as if it were a mantra, since the highest good fortune remains in it forever.

203. All the gift-giving, all the vows,
All the sacred fords and all the sacrifices,
Never give the instantaneous result coming
When Gaṇeśa's one thousand names are remembered.

204. The person who constantly recites his thousand names
Everyday when the sun rises,
In the evening, at midday,
Or at these three times,
Becomes foremost in lordly powers,
More powerful in strength, extends his fame substantially,
Destroys poverty, subdues the universe,
And prospers splendidly with sons and grandsons.

205-206. In addition, a poor person who is single-minded, disciplined and moderate in eating, yet recites this for four months whilst totally engaged in the worship of Gaṇeśa, will obtain great prosperity in the manner laid down by the supreme goddess, having first completely extirpated poverty in respect of his seven subsequent births.

207. Whoever constantly recites this entire eulogy of Gaṇeśa,
Will have in his grasp longevity,
Good health, a family utterly without blemish,

Wealth for the sick, auspicious fame,
Pure speech the beauty of which is natural,
Good sons,
A virtuous wife,
And anything else he desires.

208-211. "Conquering-the-hosts, Gaṇapati, Heramba, Earth-bearer, Mahāgaṇapati, Granter-of-lakhs, Quick-to-favour, Unfailingly perfect, Immeasurable, Mantra, Thought-gem, Repository, Very-auspicious, Seed, Filler-of-the-directions, Boon-giver, Time, Son-of-Kaśyapa, Rejoicing, Accomplished-in-speech, Ûhuṇḍhi-Vināyaka." A man who has his mind on me, who is concerned with propitiating me, can eulogize me with these twenty-one names and some sweetmeats. Yet I am really eulogized by the one-thousand names, no doubt of it.

212. Obeisance! Obeisance to him whose feet the best of gods worship!

Obeisance! Obeisance to him whose auspicious self is without equal!

Obeisance! Obeisance to him, uniquely perfect with expansive trunk!

Obeisance! Obeisance to you who has the face of a young elephant

213. Him whose feet ring with hosts of small bells,
Who effects the removal of weighty problems[133] by manifesting himself,
Onto whose cheeks rut juices are driven by waves,
May he, Gaṇapati, named king, suppress evil.

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[133] "weighty problems" gurum iti: lit. "heavy weights". I have chosen the translation "weighty problems" for this compound as a reflection of Gaṇeśa's role as the destroyer of obstacles which impede success. Many of these obstacles are presented as problems and Gaṇeśa"s first step towards their resolution is to manifest himself before his devotee who has the problem.